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The seven
Sacraments



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FRONTISPIECE—TYPES OF THE OLD LAW.

THE HEAVENLY JERUSALEM.



The Holy of Holies,
The Lamb is the lamp thereof.—*Apoc.*, xxi. 23.

The seven
Sacraments



DALZIELSC

THE SEVEN SACRAMENTS

OF THE

Catholic Church;

OR THE

SEVEN PILLARS OF THE HOUSE OF WISDOM.

A BRIEF EXPLANATION
OF THE CATHOLIC DOCTRINE OF THE SEVEN SACRAMENTS,
IN CONNEXION WITH THEIR CORRESPONDING TYPES
IN THE OLD TESTAMENT.

Illustrated with Sixteen Original Designs,

BY J. POWELL;

ENGRAVED ON WOOD BY THE BROTHERS DALZIEL.

BY

THE REV. HENRY FORMBY,

PRIEST OF THE DIOCESE OF BIRMINGHAM.

BIRMINGHAM:

PRINTED FOR THE REV. H. FORMBY,

AND SOLD AT THE

DEPÔT OF THE PICTORIAL BIBLE STORIES, 87, GREAT RUSSELL STREET;

ALSO BY BURNS AND LAMBERT, LONDON;

JAMES DUFFY, DUBLIN; AND ALL BOOKSELLERS.



We permit the publication of **The Seven Sacraments.**



W. B. ULLATHORNE,

Bishop of Birmingham.

Feast of Corpus Christi, 1856.

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PREFACE.

ST. PETER directs the faithful, *that they should employ all care, to minister in their faith, virtue, and in their virtue* KNOWLEDGE. Ignorance of the marvellous Work of God in the Redemption of Man, cannot be otherwise than a scandal and a disgrace, in one who expects to benefit by this Redemption. St. Paul writes, "*Brethren, I would not that you should be ignorant,*" and in another place, "*I would have you to be WISE in good, and simple in evil.*"

The present little book upon the Seven Sacraments of the Church, is not by any means meant as a book of piety alone. It is rather intended as a book of general popular knowledge. It has been written with a view to make it interesting to a Christian, desiring to open his mind upon questions connected with the reasonableness and benefits of his faith. For it must be very unwise to leave knowledge to the mercy of chance, and to wish to sustain religion in the mind by piety alone. The Spirit of Knowledge is one of the Seven Gifts of the Holy Ghost, which are given for the protection of Christian Life. Nothing, therefore, can well exceed the folly of the Christian, who imagines any part of the armour, which Divine Wisdom offers to him for his defence, to have become a superfluous and useless thing. The Apostle says, "*Put on the whole armour of God.*"

The expression "*Supernatural*," which will frequently be met with, is used to denote, that the justification to which the Divine Grace of the Sacraments raises us, is a gift of God above the condition of our nature. And it is of the very highest importance to fix the meaning of the term firmly in the mind. The whole tone and spirit of modern civilization is built upon the denial, that there either is, or can be, anything superior to itself, or indeed anything that is not of its own order of things in the world. Now the life of Divine Grace to which the Holy Sacraments of the Church raise the humblest and poorest members of the Church, equally with those the most exalted in worldly dignity, is not in the least, of the same order of things, with the world. It is called "*Supernatural*," to signify that it is better and higher than that which is natural; and it is odious to the world, because the world refuses to believe that there is, or can be, anything higher and better than itself. It is on this point that the Faith of the Church, and the unbelief of the world, first begin to part company. And consequently those whose duty it is to watch over the Divine Gift of Faith, in the minds of all who are committed to their care, especially where they have charge of young minds, as yet quite unacquainted with the world, would gain a great advantage, if they would be careful to ground all their instructions upon the difference between the happiness of the Supernatural State of Grace, which is the gift of God, and the misery of the state of fallen nature, which is the fruit of the sin of man.

Youth, who have to grow up in a civilized state of society, will probably experience no trial of their faith, so continually

and so incessantly present, as the contradiction, of the numerous maxims, principles, and habitual tones of thought, which are accepted as current coin in what is termed civilized society, with the doctrines, maxims, and tone of thought, as taught by our Divine Lord. The young mind therefore cannot be too soon made aware of this contradiction, and cannot be too soon and too effectually brought up to love and abide by all that our Divine Lord has taught, and made firmly to disregard and despise all that is contrary to it in the world's doctrine, from the knowledge that Our Lord is greater than the world.

A distinctive feature also in the present little volume, is its pictorial character, and its reference to the types and figures of the Old Law. Types and figures are the invention, not of man, but of God Himself, and all experience shows their value as a subsidiary aid in the work of instruction, particularly in the point of their attractiveness to the youthful mind.

H. F.

*Bishop's House, Birmingham,
Feast of St. Joseph, Spouse of
the Blessed Virgin. 1856.*

**Blessed is the man whom Thou shalt instruct, O Lord, and shalt teach
him out of Thy law.—*Ps.* xciii., 12.**

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THE SEVEN SACRAMENTS.

CHAPTER I.

ORIGINAL SIN,

OR,

The fallen State.

THE MISERY AND HELPLESSNESS OF HUMAN LIFE IN THE NATURAL STATE, DEPRIVED OF THE GIFT OF SANCTIFYING GRACE.

WHEN God first created the earth, and made man to be its master, the spot which he chose for Adam to dwell in was a garden of delight, a paradise of pleasure, in which grew abundance of everything that was good for food and pleasant to the eye. Four fountains sprang from the middle of the garden, and watered it in every part. Adam was made its lord and master, and God brought all the brute creatures before him, and he gave to each of them their name. After a time God said: "It is not good for man to be alone: let us make him a companion like to himself." And the Lord cast a deep sleep

THE MALICE OF SATAN IN DECEIVING ADAM AND EVE
INTO DISOBEDIENCE.

upon Adam, and taking one of the ribs from his side he formed it into woman; and Adam on waking from his sleep found his beautiful companion Eve, by his side. Adam and Eve were now master and mistress of the beautiful garden, and they had dominion over everything in the garden except the Tree of the knowledge of Good and Evil which God reserved for His own, and forbade them under pain of death to touch or take of its fruit.

Satan, an angel fallen from heaven through pride and rebellion, saw the innocence and happiness of the newly-created pair, and through envy determined that if he possibly could, he would mar and spoil their paradise of delight. As long as Adam and Eve remained faithful, and observed the one commandment which their God had given them, he had no power to injure or molest them. But they might be brought to break their friendship with their God through disobedience, and to bring about their disobedience became his diabolical and envious scheme.

He came into their paradise in the disguise of a serpent, and taking Eve to be the most easily deceived of the two, he began to talk with her about the fruit which they were forbidden to touch, and ended by persuading her that there would be neither harm nor ill consequence from taking it. Eve, listening to the serpent, proceeded

THE JUDGMENT OF GOD UPON ADAM AND EVE. THE THREE STATES
OF HUMAN NATURE.

to take the fruit from the tree and to eat it; and afterwards Adam received part of it from her, and ate of it as she had done.

After this evil act was over, then came the sorrowful consequences. The Devil had gained his end, and had marred their paradise. The Lord their God called Adam and Eve into His presence, and passed sentence upon them. "In the sweat of thy brow," He said to Adam, "thou shalt eat bread." And to Eve, "Thou shalt be the mother of children in sorrow." "Dust you are, and unto dust you shall return."

Thus began the life of servitude to sin, under what theologians call the natural law. Previous to their breaking the commandment of God they enjoyed the gift of sanctifying grace, which had raised them to what theologians call the "supernatural state."

Theology speaks of three states: (I.)—The state of nature, innocent and free from sin: (II.)—The supernatural state, or the same natural state raised through the special mercy and bounty of God, to a dignity and to privileges not belonging by any positive right to the original creation: (III.)—The state of fallen nature, subject to the natural law, and under servitude to sin. It is not necessary to enter into the question discussed between theologians, whether Almighty God

THE PENITENTIAL LIFE WHICH FOLLOWED THE FALL.

raised Adam immediately upon his creation to the supernatural state, or whether He suffered him to remain for a time destitute of the grace which He afterwards gave to him. It is sufficient to know that Adam had no claim of justice to receive the gift of sanctifying grace, and that when Adam and Eve fell into their sin, they were at the time in possession of the gift, and that among other evil results of their sin, they lost it.

A very different life now followed from that of Paradise; Adam had to work for his bread in the sweat of his brow; and Eve, though penitent like St. Mary Magdalene, had sorrow with her children. Her first son, Cain, proved the murderer of his brother, and was banished by God Himself from their family; but the real calamity, the loss of the supernatural state, and the inward disorder and propensity to evil existing in the heart, required time to manifest itself fully in the world.

We are not now studying a history, otherwise it would be in place to cite examples from history, to show the terrible effects that have followed from the sin of Adam, in the way of consequence to his children. One point, however, I think, merits reflection. To those who will take the pains to consider the subject, it can scarcely fail to convey a really striking and obvious proof of the present fallen condition of our nature.

NO. I.—TYPES OF THE OLD LAW.

THE MISERY OF FALLEN HUMAN NATURE.



The mourning for Abel.

Wherefore slew he him? Because his own works were wicked.

John, iii. 12.

VISIBLE PROOFS OF THE REALITY OF THE FALL.

The prophet Osee, when he is threatening judgments upon the kingdom of Israel, and is warning the people that for the multitude of their sins, God will turn their glory into shame, adds, as a special note of the disgrace which God will bring down upon them, that the state of things should be such that the very Levites themselves should *eat up the sins* of His people. It was thus made the ignominy and shame of Israel, by way of special punishment, that their Levites, instead of being the instructors of the people in holiness and virtue, should live by their sins. In the natural state of society, as it exists apart from grace and the Catholic Church, a similar ignominy and shame is its perpetual standing condition. Its three learned professions, commonly called LAW, PHYSIC, and DIVINITY, literally exist as professions, and derive their standing daily subsistence, from and in consequence of the sins of the people. Lawyers live from day to day upon the interminable quarrels, litigations, and disputes of the people. Physicians live from day to day, upon finding remedies for diseases brought on, either directly or indirectly, from the sins of the people. And ministers of religion, in the same manner, are sought after, principally if not exclusively, by sufferers from sin in one form or another, who want to obtain relief of mind from the misery and

EXTREMES OF WEALTH AND POVERTY.

distress of a disturbed conscience. Natural society thus exhibits on its very face, the clearest proof of the ignominy and shame of its fall. The utmost that it can do for itself is to be perpetually trying to staunch its continually running wounds and sores. And the professions which it creates for this purpose have most to do, when there is the most stirring among the people in the way of sin.

This however is far from the full measure of its misery and ignominy. Property is continually being accumulated by those who are clever and avaricious, and continually being squandered by others who are reckless and spendthrift. Hence ensue numerous cases of hopeless poverty on one side, with all the attendant vices and miseries of poverty, and on the other, overgrown wealth with all its attendant pride, pomp, and oppression. Cities are formed, in which the whole of the labour of their crowded and sickly inhabitants, goes to swell the overgrown wealth of the few, who as master manufacturers and merchants, command the channels of commerce; and thus in the midst of its supposed civilization, natural society exhibits the few living as princes, while the multitudes of the people groan away their lives, in no better condition than that of the Israelites in the brick-making pits of Egypt.

DREAD OF DEATH, WITHOUT THE POWER TO ESCAPE FROM IT.

The picture which natural society, thus taken as a whole, presents to the eye of the observer who is led to look beneath the surface and to probe the wounds under which it lives, is certainly dismal enough. But this again is little compared to the blank hopelessness, and the mute despair, with which its individual members, in the secret recesses of their hearts, are driven to confront their own personal prospects for the future.

"*Dust ye are,*" said God to the pair who had broken his law, "*and unto dust shall ye return.*" From this sentence there is no escape; yet the natural man, though he knows that there is no remedy, dreads it above all things. "*O Death,*" says the Son of Sirach, "*how bitter is the remembrance of thee to a man that hath peace in his possessions; to a man who is at rest and whose ways are prosperous in all things, and that is yet able to take meat!*" But it is not only death that he dreads; the unknown future beyond death is a subject of worse terror still. "The soul," says Tertullian, "is by nature a kind of Christian in her belief of a future life, and fears the unknown issue beyond the grave."

"Death," says a well-known poet, "is a fearful thing."

To die, and go we know not where;
To lie in cold obstruction, and to rot:
This sensible warm motion to become

TESTIMONY OF HEATHEN LITERATURE.

A kneaded clod ; * * * *
* * * * or to be worse than worst
Of those, that lawless and uncertain thoughts
Imagine howling !—'tis too horrible !
The weariest and most loathed worldly life,
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of death."

"*The sting of death*," says St. Paul, "*is sin.*" In the natural state of society, under the burden of original sin, the precepts of the natural law, as these have been understood and received by every nation and people, are universally held to bind the conscience. Murder, theft, adultery, false accusation, and the like, have invariably been regarded among all people as vices forbidden by the law of nature, and the soul of man, by her own native instinct, apprehends God as the Author of the law by which these vices are forbidden. Hence arises a constant anguish and a terror of mind. Traces of this terror exist very deeply impressed upon the literature of the Greeks and Romans ; and heathen literature itself abundantly proves that sins against the natural law are followed by a keen dread of punishment from an unseen power. On this point the Roman poet, Lucretius, is the more remarkable a witness from his having professed

TESTIMONY OF BALAAM AND OF ST. PAUL.

the infidel Epicurean philosophy, which affected to deny the common prevailing belief in a future life. When speaking of the punishment known to be due to crimes at the hands of the civil law in this life, he confesses, that "should these miss taking effect, still the mind itself, which is conscious of the deed, will sufficiently torture and lash itself with its own fears, and will not only be unable to discern what end can be hoped for to its sufferings, but will even look with affright, at the prospect of their being aggravated in death." *

"*What shall I offer to the Lord,*" says Balak, king of Moab, "*that is worthy? Will the Lord be appeased with thousands of rams, or ten thousands of goats? Shall I give my first-born for my wickedness, or the fruit of my body for the sin of my soul?*" Such was the despairing and terror-stricken question of a heathen king, addressed to the director of his conscience, the soothsayer Balaam, whom he consulted. "*I find,*" says St. Paul, speaking the language of fallen human nature in the natural state,

* Quæ tamen et si absint, at mens sibi conscia facti,
Præmetuens adhibet stimulos, torretque flagellis,
Nec videt interea qui terminus esse malorum
Possit, nec quæ sit pœnarum denique finis,
Atque eadem metuit magis hæc ne in morte gravescant.
Lucret., Lib. iii., 1031.

ORIGINAL JUSTICE, OR THE LIFE OF SANCTIFYING GRACE.

"a law that when I have a will to do good, evil is present with me. For I am delighted with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind, and making me a captive to the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. vii., 21.)

Such we must, perforce, confess to be the actual present helpless misery of human nature, subject to the natural law under original sin; and apprehensive of future judgment, but without any effectual means of purifying itself from the sins, the judgment of which it fears. It will now be time to compare this misery, with the grace and happiness of the state of original justice, which God gave to Adam, and which by his disobedience Adam threw away and could never recover.

SUMMARY OF THE MISERIES OF FALLEN HUMAN NATURE.

CHAPTER II.

ORIGINAL JUSTICE,

OR,

The Supernatural State.

THE SUPERNATURAL STATE OF SANCTIFYING GRACE, WHICH WAS
CONFERRED UPON ADAM: ITS GRACES, AND ITS HOPES OF
FUTURE GLORY.

OUR common birthright, then, as children of Adam, is the life of fallen human nature, subject to the natural law, of which God is apprehended to be the Author and the future Judge. As we have now seen, it labours under innumerable social evils which poison its happiness, and which it cannot cure. It groans under a personal sense of guilt for which it can find no available remedy. It has no durable enjoyment upon which it can rely in this world, and it remains without hope in death. It dreads death above all things, and yet such is its helpless condition, that it can find no other fence against death except to forget that it must come. It

THE NEED OF A REDEEMER.

acts also in the same way with all its other miseries. It cannot rid itself of poverty and wretchedness, of beggary and disease, and it is satisfied if it can but keep them out of sight. It cannot heal its misery and restlessness of conscience, and therefore it seeks a temporary refuge in dissipation, and tries to benumb and deaden the gnawing pain which it cannot prevent. It cannot ensure peace and happiness after death, and therefore in order to be free from fear for the present, it strives to emancipate itself from the belief that there can be any hereafter at all. A deluded and intoxicated sense of precarious present satisfaction, with hopes all centred upon self and upon a world that must quickly pass away, is its frail and only defence, against its load of present misery and its dread of misery to come.

Such is the life which Adam's disobedience in Paradise has earned for his children, who have been, in consequence, banished from it and sent to live in the world. It is not the life of creatures utterly reprobate and hardened, but of those who are on their way from bad to worse, except a Redeemer should come among them and gather them to Himself, restoring to them the state of innocence from which they have fallen, healing their social wounds, and furnishing them with remedies against the sins into which they may continually fall.

THE PENALTIES OF IGNORANCE.

The fallen race of men are called in the language of Scripture the "*children of wrath*;" and through fear of death they are said *to be subject all their lifetime to him who hath the empire of death, that is to say, the devil.* They have not as yet, like the devils, been marked and stamped with the seal of reprobation upon them, but they are on the way to accomplish their reprobation, except it be that a Redeemer should come who has the power and the will to deliver them, and who will restore them to the state of sanctifying grace which all have lost in the disobedience of their forefather, Adam.

Now in order to have a proper knowledge of the nature and extent of the debt of gratitude, which as fallen creatures, we must owe to the Redeemer who has had mercy upon us, it will be in the highest degree necessary to have a right understanding of the glory of the state of original justice which Adam threw away, and the loss of which is the source of all our present miseries. "*Man when he was in honour did not understand,*" says the Psalmist: "*he is compared to senseless beasts, and is become like them.*" This was said of the first man who lost the glory of "original justice" from not understanding it, but it may be equally true of those to whom a merciful Redeemer has *restored* the lost glory of "original justice." Those to whom this honour has been restored

THE STATE OF INTIMACY AND FRIENDSHIP WITH GOD.

may not only not understand what it is that has been restored to them, and be compared to the senseless beasts, but they may also, by reason of their ignorance, become actually like them. Since therefore such may be the terrible penalty of not knowing what has been done for us, we may the better see the necessity of proceeding with a wholesome fear to learn our lesson of knowledge.

Almighty God is not answerable for the present state of the world under the sin of Adam. It was not His work that the children of Adam, spread over the earth, are become "children of wrath," but from the folly of man and the malice of the enemy who deceived him. *God created man upright, and left him "in the hands of his own counsel,"* and if he and his children have come into the condition in which they are now justly termed "children of wrath," it was by their own act, and not from the will of God who made them thus.

"*God made man upright,*" by which St. Thomas of Aquin understands, that he clothed him with the gift of original justice from the first moment of his being. The forfeiture of this happy condition, therefore, was the act of man who sinned and fell, and not the work of God, who created him in quite a different state to that into which he is now fallen.

PRIVILEGES OF THE STATE OF FRIENDSHIP WITH GOD.

That all men are now by nature children of wrath, is then due to themselves. That they were once children of grace, and clothed with original justice, was due to the love and goodness of God.

Among the chief in rank of these privileges is to be reckoned the state of INTIMACY AND FRIENDSHIP WITH GOD. But little is known to us of the life of Paradise, still that little exhibits to us God in familiar friendship with Adam. God made Adam the Lord of the entire creation, and brought before him all the living creatures that he had placed upon the earth, that they might receive their names from Adam. God seems to have treated Adam as a friend, in whom He placed a certain reliance, and whom He was pleased to entrust with authority over the works which He had created. When God formed his companion Eve from his side, this was because it was not good for Adam to be alone, and God would not that their first meeting should be by chance, but the Lord God himself presented Eve to Adam, as the help-mate and companion whom He had Himself made for him. God, it would also seem, gave them the institution of the Sabbath, which day He had blessed and sanctified, and which Christ since has told us was made for man.

The nature of man is a social nature, and without a

OTHER GLORIES OF THE STATE OF ORIGINAL JUSTICE.

companion, even the delights of paradise were void of enjoyment to Adam. "*It was not good for him to be alone.*" Now, if the love and friendship of Eve, the sweet and graceful companionship of a creature like himself, was so choice a gift of God, as to be necessary to Adam's happiness, what words remain by which to describe the grace and glory of the state of intimacy and friendship of man with God himself! If the image and likeness of God reflected in Eve, was so beautiful in Adam's sight, what words can describe the grace and dignity of the state, in which it pleased the Lord of all to admit Adam and Eve to His own familiar friendship, and in which God himself deigned to hold familiar converse with them.

In the state of original justice, the familiar intimacy and friendship of God may thus be justly held to be its highest grace and glory; and to understand this, is the more important, inasmuch as the perception of this truth will, as we shall see in the sequel, be necessary to understand the miracle of Divine Love which has been accomplished for fallen man, in the mystery of the Holy Eucharist. It is in this mystery of love, as will be explained in its proper place, that the state of friendship and familiar intimacy with God, which was lost by the transgression in Paradise, has been now restored.

THE NATURE OF MAN A LITTLE LOWER THAN THAT OF THE ANGELS.

The other graces of the state of original justice, viz., the subjection of the reason to God, and the obedience of the lower appetites of nature which exist in man, in common with the brute creatures, to the control of reason, the gifts of wisdom and light to the understanding, and of rectitude to the will, seem, by a natural fitness, to belong to the intelligent being which the Lord and Maker of all was pleased to honour with His own friendship and intimacy. The favoured creature with whom His Creator deigns to be familiar, receives in this familiarity the assured possession of every good gift, by which his nature could be ennobled, and raised to a state suited to the intimacy with God. Hence the inspired Psalmist exclaims: "*What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour, and hast set him over the works of thy hands; Thou hast subjected all things under his feet.*"—(Ps. viii.)

That a creature thus raised to a supernatural glory and dignity, above the condition of his nature, should be subject to the humiliation of death, could not be fitting, and God therefore, in the fruit of the tree of life, gave to Adam and Eve the gift of immortality.

Yet, notwithstanding the gift of immortality, and

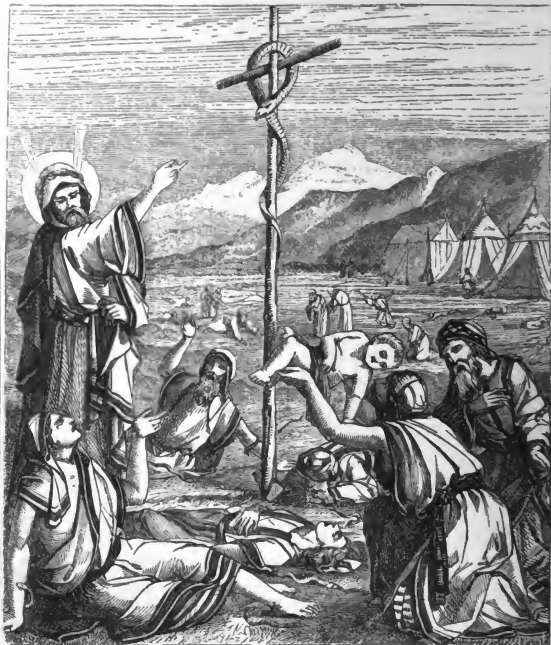
THE GLORIES OF THE SUPERNATURAL STATE THROWN AWAY
BY AN ACT OF ADAM'S CHOICE.

notwithstanding all the honour and glory with which He had crowned them, in order to render them fit for familiarity with Himself, and forgetting all the good things which He had given to them, Adam and Eve listened to the serpent and broke their friendship with God, lost their honour and glory, were banished from Paradise, and became subject to death. Thus the glory and honour which they lost for themselves and their children, has come to be merited for us by the second Adam, through whose perfect obedience and all-sufficient sacrifice, greater glory has been restored, than that which was originally lost.

“O, happy fault of Adam,” sings the Church, “which has merited to obtain such and so great a Redeemer.”

NO. II.—TYPES OF THE OLD LAW.

THE CROSS OF JESUS CHRIST.



The Brazen Serpent in the Wilderness.

They who were bitten looked upon it and were healed.—*Numbers, xxi. 9.*

HELPLESSNESS OF MAN TO RECOVER WHAT HE HAD THROWN AWAY.

CHAPTER III.

THE CROSS OF CHRIST,

OR,

The Purchase of our Redemption.

THE SUPERNATURAL STATE OF GRACE RESTORED, THROUGH THE
SACRIFICE AND BLOOD OF THE DIVINE HIGH PRIEST.

THE supernatural state of "original justice" had been once given to Adam, without his having had any possible claim to it from the royal bounty of his Loving Creator, and it had been once for all cast away and trampled upon by Adam himself, after he had received it, through his wilfully breaking the law of his Maker. It had been the gift of God, and Adam threw it away. What could he do to recover it? "*Would the Lord be appeased with thousands of rams or he-goats?*" as Balak said, "*or should he give his first-born for his wickedness, the fruit of his body for the sin of his soul?*" It was God who had given, and Adam, and in him all his children, who had thrown away the gift. How could they get

THE FALLEN CREATION MUST BE RENEWED IN THE PERSON OF THE SECOND ADAM.

it back again? How could they remove the guilt of the act by which it was thrown away? The gift had been given and trampled upon, and as far as Adam and his children were concerned, lost for ever beyond any power of theirs to recover it.

God who gave the gift could of course restore it; but how could God restore it to those who once had shown their contempt for the gift, and who would but have trampled upon it again and again, as often as he might have been pleased to restore it to them? How could that which is in itself holy, be again and again given to the dogs?

Still the mercy and love of God knows no bounds, and the gift which Adam threw away, God has indeed been pleased to restore, not however to the old creation in Adam, which cannot receive it, but to a new creation in Christ Jesus our Lord. Christ Jesus has been sent to us, the second Adam, to restore to all who will come to him, that which in the first Adam we had all thrown away.

"God so loved the world," says our Lord, "that He gave his only begotten Son, that every one who believeth in Him should not perish, but have everlasting life," and his Evangelist says, "that though he was sent to his own nation and they would not receive him, still to as many as would

THE BATTLE OF THE SECOND ADAM WITH THE FALLEN WORLD.

receive him, to them he gave power to become the sons of God."

Christ Jesus came into a world, which in Adam had lost the supernatural state of its original justice, and He was therefore of a different spirit and mind to all, whether Jew or Gentile, in the world, except his Holy and immaculate Mother. He came into the world as a Jew, of the house of David, and therefore, as being a Jew, He was an object of contempt to all the other nations of the earth. To his own people, He came as a Prophet and a preacher of justice; and which of the just men had they not hated, and which of the Prophets had they not stoned and murdered? He stood therefore by Himself alone in the entire world, to create it anew in Himself. "*I have trodden the wine-press alone,*" He says by His prophet Isaias, "*and of the people there was not a man with me.*"

Fallen human nature said to Him in the person of St. Peter, "*Depart from me, for I am a sinful man, O Lord.*" The nations of the world in the persons of Pontius Pilate and the Roman soldiery, co-operated in his crucifixion, and His own nation, Priests and people, cried with one voice, "*His blood be upon us and upon our children for ever.*"

Such was the second Adam whom God the Father

THE VICTORY UPON THE HOLY CROSS.

sent into the world to create it anew in Himself, and to restore to it the gift of the supernatural life of grace. For thirty years He was alone and known to none but to His Blessed Mother. Afterwards He was again alone, when all whom he had gathered around Him forsook Him and fled. The fallen world was to be restored in Him alone, and in His conflict with the powers of the world He was to stand alone. They were to do their worst, and when they were forced to admit that they had done the very worst that they could do against Him, and that nothing more remained which they could do; then from that time, began His work of restoring to all who would come to Him, what they had lost in the disobedience of the first Adam. He had stood alone and had conquered, when the whole world was against Him.

“As Moses lifted up the serpent in the Wilderness, so,” said our divine Redeemer, “the Son of Man must be lifted up. *And if I be lifted up, I will draw all things unto me.*”

Marvellous two-fold power of the Holy Cross! The blood that was shed upon it blots out the sin which separates between guilty man and his Holy and offended Creator, while the love that is shown upon it draws all men and all things unto it. O wonderful power and

THE SECOND ADAM INVITES ALL TO COME TO HIM.

wisdom of God ! Enemies stand round the Cross and flatter themselves that the victory is theirs : they say, "*He saved others, Himself he cannot save*"—whereas, though they knew it not, the blood which they saw to flow, and the death which they witnessed, was the purchase money of His new Creation ; and the love stronger than death which they could not comprehend, has drawn men of every kind to Him, to receive from Him the gift of the Life of Grace.

In the Cross of Christ, then, all may receive the gift of the Life of Grace, which was lost in the first Adam, if they will only come to the Gracious Giver, the second Adam who died upon it, to receive the gift. "*Ho every one that thirsteth, come to the waters, buy of me without money and without price,*" cries Isaias ; "*Come unto me,*" says this Gracious Lord, "*all ye who labour and are heavy laden, and I will refresh you ;*" the Spirit and the Bride say "*come,*" and our Lord even tenderly complains, "*Ye will not come unto me that ye might have life.*" O happy fault of the first Adam, may we again say, which has merited to have such and so great a Redeemer !

THE OBEDIENCE OF THE SECOND ADAM.

CHAPTER IV.

THE SEVEN SACRAMENTS,

OR,

The visible forms of Divine Grace.

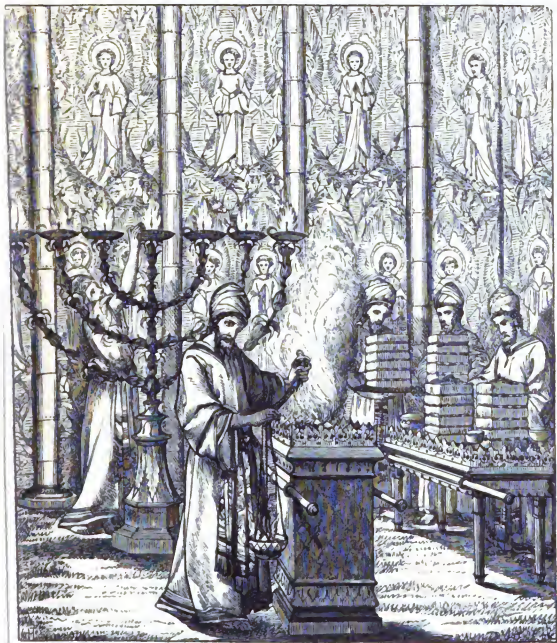
THE DIVINE HIGH PRIEST RESTORES TO US AND PRESERVES US IN POSSESSION OF THE SUPERNATURAL LIFE OF GRACE, THROUGH THE USE OF THE SEVEN SACRAMENTS OF HIS CHURCH.

THE first Adam had once in his own hands, the power to have transmitted the gift which he had received to his children, but he threw his power away and could never recover it. The second Adam was obedient to death, even the death of the Cross, and has received the same power, which He has not thrown away, but now holds in His own hands. To Him, therefore, we must come to receive the gift, as many of us as are drawn to Him.

Now if the power to give be in the hands of the Second Adam, by reason of the victory which He obtained by Himself alone, it is plainly not for those who must come to Him to receive His gift, to dictate

NO. III.—TYPES OF THE OLD LAW.

THE SEVEN SACRAMENTS.



The Seven-Branded Candlestick of Gold.

And the lamps thereof to be lighted always.—II. Par., xiii. 11.

THE MANNER OF THE GIFT RESTS WITH THE GIVER ALONE.

to the Divine Giver the manner in which He is to give it to them. Though it is quite impossible that the offer of the gift should be more gracious than He has been pleased to make it, yet the giver is God, and the receiver the creature of God, fallen into a misery and a wretchedness of his own making, from which he cannot deliver himself.

It rests with the Giver alone, to determine the manner of His gift. It is forced upon none for their acceptance, for all men remain free to live and die in their misery and sin, if they prefer to do so; only, if they come for the gift, they must remember that they come to God, and that it would ill befit those who come without any claim to receive, to dictate to God in what way He is to be the giver. "*I said unto them,*" says our Lord, by his Prophet, "*if it be good in your eyes, bring hither my price; but if not, be quiet.*" It is our own choice whether we do or do not receive the gracious gift, but if we come to receive it, we must cheerfully conform to the conditions upon which its Divine Giver is pleased to offer it, and raise no question against the manner in which He is pleased to confer it. It were better, indeed, to forbear to come, than to come only to cavil at that which is not in our hands, but in His alone.

POLLY OF DISPUTING WITH GOD THE MANNER OF HIS GIFT.

Our Divine Redeemer, then, the sole Lord of his own Household, having paid our ransom to the Justice of the Eternal Father, is pleased to restore us to the life of grace, by means of **seven visible signs**, the Seven Sacraments of His Church.

As has just been said, it is not for us who have no claim to what is offered to us, to take offence at the way in which the gift is offered. The servants of Naaman, the Syrian lord, brought their master to reason by a very obvious and natural reflection: "*If the prophet had bid my Lord do some great thing, would he not have done it? how much rather what he now hath said to thee: wash and thou shalt be clean.*" Nevertheless, our Lord recognises in us a reason and an intelligence which He has Himself created, and in all that He does for us He always respects this our reason, which is His own work. Neither the institution of Sacraments in itself, nor their being seven in number, are the result of any caprice of power; but they grow as it were spontaneously, out of the condition of the fallen state which He has undertaken to restore.

It was certainly never our Divine Lord's purpose to restore the gift of the life of grace, that it might only be lost again as soon as received, through the repetition of Adam's transgressions. However much we remain

THE NATURE OF A SACRAMENT.

at all times free to frustrate and make it void in ourselves, the work of God is not a house built on the sand, *but His word accomplishes that whereunto it was sent.* Thus St. Paul exclaims: "*I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*" With a view therefore, not simply to the restoration of the life of grace, but also to its preservation in us, in a world of guilt and wickedness, our Lord has been pleased to institute the Sacraments of His Church.

The nature of a Sacrament consists in this, that an invisible grace is annexed to a visible sign, and the reason of this visible sign being required, is, because we are not like the Angels, pure spirits, but our nature is that of a spirit united to a body, to the conditions of which it is subject. Grace purely spiritual and invisible, is proper only to angelic natures; but for us, who are both body and spirit in one, our Divine Lord has most wisely consulted in giving to his invisible and spiritual grace, an outward and sacramental form. There is also another reason why His grace should be outward and sacramental, because "it is not," as St. Augustine says, "His purpose, to save us without we ourselves co-

THE REASONS OF GRACE BEING GIVEN IN A SACRAMENTAL FORM.

operate with Him." Now, had His grace remained purely invisible, and had it not been bound up with the Sacramental forms which He has instituted, the gift of it would have been taken out of the reach of any power of choice on our part; it would have been given or not given, but the choice would have been the choice of God, and not ours. Now with God there is no respect of persons, and it would be the blasphemy of Calvin and Jansenius to say, "That God would choose some for grace and others for reprobation." In order, therefore, that grace might become subject to and within the reach of our choice, which it would not have been had it remained wholly invisible, our Lord has been pleased to give to His grace such a Sacramental form or body, as would make it subject to our choice, and in which the power would be given to us, to accept or to reject it. In the Holy Sacraments of the Church, then, God justifies Himself that He has no respect of persons, and shows that he makes the general offer of His Divine Grace to all, and that in the Holy Sacraments of His Church, to which all can have free access, He gives to all without the least favour or partiality, the option of receiving their share in the Redemption which He has purchased for the entire fallen race.

But if the institution of Sacraments is in itself a

ST. THOMAS OF AQUIN'S REASONS FOR THE SACRAMENTS BEING SEVEN IN NUMBER.

proof both of the wisdom of God, in adapting His gifts to our condition, and of his impartial justice in making the same offer of His grace to all alike; the circumstance of the Sacraments of His Church being seven in number, is also a proof of His wisdom. "The Sacraments of the Church," writes St. Thomas, "are designed to train and to perfect the Christian in those things which pertain to the religion of a Christian life, and to the worship of God;" and with this view it is suitable and fitting that they should be seven in number. The life of grace has a certain conformity with the natural life. In the natural life a man comes to the perfection of his nature in two distinct ways (I.), as regards his own person individually, and (II.) as regards the society in which he lives, for man is by nature a social animal. In his own person individually, a man is also said to advance to perfection in two ways (1): in the first and most direct of which, he acquires being and growth in strength; and in the second, which is the less direct (2), when he removes out of the way whatever is prejudicial to life.

In the first and most direct of these two ways, there are three stages: (I.) That of birth, when a man begins to exist and to have life; and answering to this in the life of grace is Baptism, which is the spiritual new birth.

CONFORMITY BETWEEN THE NATURAL AND SPIRITUAL LIFE.

(II.) That of growth, by which a man comes to a certain measure of strength, and answering to this in the spiritual life, is Confirmation, in which the Holy Spirit is given for increase of strength. (III.) Food and sustenance, by means of which life and strength are preserved, and corresponding with this in the spiritual life is the Holy Eucharist, of which our Lord has said, "*Except ye eat the flesh of the son of man and drink his blood, you shall not have life in you.*" Now if the life of man were but free, corporally and spiritually, from suffering and evil, this would be sufficient; but because a man often incurs both bodily infirmity and also spiritual disorder, that is to say, sin, it becomes necessary for him to be cured, and this process of cure has two stages:—(I.) That of the cure itself, by which health is restored, to which in the spiritual life Penance answers; and (II.) The restoration of his former sound state of health, with which in the spiritual life, Extreme Unction corresponds. This removes the remains of sin, and prepares the soul for future glory.

As regards society, a man attains the perfection of his nature in two ways; the first of these is, (I.) when he receives the power of governing the multitude, and of performing public acts, and to this in the spiritual life the Sacrament of Orders corresponds. The second

TYPES OF THE GOLDEN CANDLESTICK, WITH ITS SEVEN LAMPS
ALWAYS BURNING.

has reference to natural increase by propagation, and (II.) this takes place in the natural as well as in the spiritual life by Matrimony, which is not only a Sacrament, but also a natural contract. And thus it is perfectly natural and fitting that the Sacraments should be seven in number.

In the old law, also, in the service of the Tabernacle and the Temple, the candlestick of gold, with its seven branches, had its seven lamps continually burning before the entrance to the Holy of Holies, as the figure of the Seven Christian Sacraments, which are the light and guidance of the whole of Christian life, previous to the passage through the veil into the Holy of Holies.

“*Wisdom*,” also says Solomon, “*hath built herself a house: she hath hewn her out seven pillars.*”—(Prov. ix.) The eternal Wisdom, the Son of God, becoming man, has built up a spiritual house, His Church, and has hewn out seven pillars, viz., the Seven Sacraments of His Church, the visible signs of His invisible grace, on which His Spiritual House rests, and by which His Church is sustained in the world until the day of His final judgment.

NOTE.—Now that the natural contract has been raised in the Church to the dignity of a Sacrament, the faithful in the Church can no longer enter into matrimony as a mere natural contract.

THE TRANSLATION FROM THE KINGDOM OF DARKNESS TO THE
KINGDOM OF LIGHT.

CHAPTER V.

THE SACRAMENT OF BAPTISM,

OR,

The First Pillar of the House of Wisdom.

THE POWER OF SATAN DESTROYED, AND THE LIFE OF SANCTIFYING
GRACE RESTORED.

WE now understand that the design and purpose of our Divine Redeemer in the gift of the Seven Sacraments of His Church, is, to restore to us, and to maintain in us, in the manner best suited to our nature, the Life of Grace, which Adam threw away. Now the first step in the restoration must needs be the passage from the misery and servitude of the natural state, to the light and grace of the supernatural state. Thus St. Paul says: "*Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the Saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his Love.*" (Col. i., 13.) "*What fellowship,*" adds the same

THE EXORCISM OF SATAN.

Apostle, "*hath light with darkness, or what communion hath Christ with Belial? The Son of God was manifested that He might destroy the works of the Devil.*" Between Christ and Satan there can be no peace. Satan seeks to destroy Christ, and Christ has really overthrown his kingdom, and has broken his power. If therefore the life of nature be a state of subjection and servitude to Satan, the restoration to the Life of Grace must be the quitting the state of subjection to Satan. It must be the casting off his dominion, and the renouncing all that he has to give, in the way of wages of his service: in short it must be the setting him at defiance, and the passing from his dominion to the side of One greater than himself.

Thus Moses said to Pharaoh: "*We will go out with our young and our old, with our sons and daughters, with our sheep and herds, for it is the solemnity of the Lord. So shall it be as thou hast spoken, I will not see thy face any more.*" Pharaoh, it is true, objected to let those who served him as bondsmen go from under his control, but a greater than Pharaoh had taken them to Himself, and it was in vain for Pharaoh to resist.

So also in Baptism, though Satan, like Pharaoh, sorely objects to lose his dominion over a soul, One greater than himself takes possession. "I exorcise thee," says

THE PROFESSION OF FAITH.

the Priest, addressing himself to Satan, "in the name of the Father ✠, of the Son ✠, and of the Holy Ghost ✠, that thou depart from this servant of God (the person about to be baptised), for He commandeth thee, thou accursed and damned spirit, who walked with his feet upon the sea, and stretched out his hand to Peter who was sinking. Therefore, most accursed Devil, acknowledge thy sentence, give glory to the living and true God, to Jesus Christ His Son, and to the Holy Ghost, and depart from this servant of God, whom our Lord Jesus Christ has deigned to call to His holy grace and benediction, and to the Fount of Baptism."

But Satan, like Pharaoh, may return and pursue after those, who have cast off his yoke and have departed from his land in order to serve the Lord their God in the wilderness. The power of Satan, therefore, must be utterly destroyed. To this end, the person who presents himself for Baptism is asked, "Dost thou renounce Satan, his works and his pomps?" to which he answers, "I do!" "Dost thou believe in God the Father, Creator of Heaven and Earth?" "I do believe!" "Dost thou believe in Jesus Christ, His only begotten Son, who was born and suffered for us?" "I do believe!" "Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the

THE BAPTISM. THE CHRISM. THE WHITE GARMENT AND THE
BURNING TAPER.

remission of sins, the resurrection of the dead, and the life everlasting?" "I do believe!" "Wilt thou be baptised?" "I will!"

The divine gift purchased by Christ is then conferred through the pouring on of water, the minister of the Sacrament saying, "I baptise thee in the name of the Father ✠, of the Son ✠, and of the Holy Ghost ✠."

The person baptised is then anointed on the head with the Holy Chrism by the Priest, who says: "God Almighty, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Spirit, and hath given thee remission of all thy sins, Himself anoint thee with the Chrism of Salvation in the same Jesus Christ our Lord, unto eternal life. Amen. Peace be with thee. Amen."

The Priest then says to the baptised person: "Receive this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have the life eternal." And in conclusion, placing a lighted taper in his hands, he says: "Receive this burning light, and keep thy baptism so as to be without blame. Keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him in the company of all the heavenly court, and have eternal life, and live for ever and ever. Amen."

THE NEW CREATURE IN JESUS CHRIST.

“Go in peace, and the Lord be with thee. Amen.”

Thus as the power of Pharaoh was utterly broken and destroyed in the waters of the Red Sea, and Israel was delivered out of the land of Egypt, so in the Water of Baptism the power of Satan over the soul is utterly broken. From being the bond-servant of Satan, the citizen of a corrupt world, with the certainty of a life of bondage, misery, and disappointment, and with no hope beyond the grave, the soul is at once transferred to the kingdom of Christ. It is made the inheritor of all the promises spoken to the Fathers, is clothed with sanctifying grace, and is stamped with a new character that can never be obliterated; in a word, it is regenerated, or born again, that is to say, *is made a new creature in Christ Jesus, the former man being put away with all his works.*

Words cannot describe a greater change than this really is. Indeed, God has not left us to depend upon words alone for discerning how great the change is. It is, unhappily, only of too sad and frequent experience, that in speaking of spiritual truth, words by themselves, however solemn and earnest, fail to convey to our hearts their real meaning. Thus, when our Lord told his disciples, in the plainest possible manner, that He was going to be crucified within a few weeks, they either

THE SACRAMENT OF BAPTISM.



Pharao drowned in the Red Sea.

He rebuked the Red Sea and it was dried up.—*Psalm cv.*

THE TYPE OF THE PASSAGE OF ISRAEL THROUGH THE RED SEA.

did not or would not understand him, and when the women brought word back from the sepulchre, that they had seen angels, who told them that their Lord had risen from the dead, as He had said He would, not one of the disciples but thought that their words were mere idle tales. In order therefore that we might not be left dependent upon words alone, our Lord has taught us, by means of a figure, both the greatness of the misery, and the greatness of His deliverance from it. In the misery and subjection of Israel in the brick-making pits of Egypt, we see reflected our own slavery and subjection to the Devil in the life of nature ; and in the marvellous and complete deliverance of Israel, and in the utter overthrow and annihilation of Pharaoh in the Red Sea, we see reflected the completeness of our own deliverance, and the utter destruction of the power of Satan, as effected by the Sacrament of Baptism.

Once the land of Egypt has been quitted, the way of the passage over the wilderness begins. Baptism, like the passage of the Red Sea, is but the first step on a journey, the end of which Almighty God promises shall be, to those who are faithful and persevere, in the rest and glory of heaven. There still remains however a wilderness to be traversed, there are still the privations of the journey to be endured, and the attacks of enemies

CHRISTIAN COURAGE.

to be repelled. But we need not be dismayed, "*being confident,*" as St. Paul writes, "*that God, who has begun so good a work, will perfect it unto the day of Christ Jesus.*"



THE CHRISTIAN SOLDIER ANOINTED FOR THE FIGHT OF FAITH.

CHAPTER VI.

THE SACRAMENT OF CONFIRMATION,

OR,

The Second Pillar of the House of Wisdom.

THE SOLDIER OF CHRIST STRENGTHENED AND ANOINTED FOR THE
CONFLICT WITH THE ENEMIES OF HIS SALVATION.

THE old Adam being buried in the waters of Baptism, and the new nature being now conferred, the life of grace, or the supernatural state of justice which Adam threw away when he tasted the forbidden fruit, has now begun—but under how different circumstances !

It is of the highest importance to understand this difference, inasmuch as the sacrament of confirmation would seem to be founded upon it.

The gift of grace is a personal gift, conferred upon the receiver alone and not extending beyond the receiver. Though it changes his heart and makes him a new man, it makes no change whatever in the heart of family, or friends and acquaintances, fellow townsmen,

THE TRIALS TO WHICH THE CHRISTIAN IS EXPOSED.

or citizens, or fellow countrymen. The Christian therefore receives back the gift of justice which Adam lost, under circumstances widely differing from those under which Adam first received it. Adam, after having received it, may not impossibly be supposed to have enjoyed even an increase of outward peace and calm. But when the Christian has the gift restored to him, owing to the guilty and unconverted state of those with whom he may be surrounded, he is liable to have every one of them up in arms against him. Thus, St. Paul had occasion to say to his Hebrew converts : *"Call to mind the days wherein, being illuminated, you endured a great fight of afflictions : on the one hand, indeed, by reproaches and tribulations, you were made a gazing-stock, and on the other you became companions of them that were used in such sort."*

If Adam and Eve had never listened to the serpent, they would have had nothing to fear in the way of temptation from each other, and as the serpent was an intruder in their Paradise, nothing would have been easier than to have ordered him out, instead of listening to him. But with the Christian who has the gift of justice restored to him, not only does the same wily serpent who deceived Adam and Eve constantly hang about his path—not only are the commandments that he has to

NO. V.—TYPES OF THE OLD LAW.

THE TRIALS OF CHRISTIAN LIFE.



Job is falsely accused by his Friends.

Have pity upon me, at least you, my friends.—*Job*, xix. 21.

THE GOSPEL SUPERIOR TO THE TIES OF NATURAL AFFECTION.

keep increased as to number, and the ways of transgressing them become almost infinitely more various—but the Christian may have a totally new enemy of whom Adam had no experience, in his wife and children, father and mother, brother and sister, friend and acquaintance, fellow townsman and civil governor; each one or all of whom may be the worst possible enemies of the gift of justice which he has received, whilst it may be altogether out of his power to avoid coming in contact with them. Now, considering the strength of natural ties, which are in themselves good, until they are over-ruled by something higher and Divine, opposition, false persuasion and enticement, in these quarters may become instruments of a trial to the Christian, quite distinct from anything to which Adam and Eve were subject; and the extreme pain and stress of the trial will lie, in its making that its point of attack, where the Christian is most open to assault. Natural affection is strong and in its own order good, and if it be true, as Solomon has said, that “*as in water face answereth to face, so the heart of man to man,*” how much more will it be true that the heart of the father answers to that of the son, and the heart of the husband to that of the wife!

And yet to all these ties of natural affection, the

HE WHO LOVETH FATHER OR MOTHER MORE THAN CHRIST IS NOT WORTHY OF HIM.

Christian must, if called upon, show himself superior. "*He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me, is not worthy of me,*" says our Lord. "*Think not,*" our Lord had said, "*that I came to send peace on earth. I came not to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's enemies shall be those of his own household.*"

"*Remember my word that I said unto you—the servant is not greater than his master; if they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. These things will they do to you for my name's sake, because they know not Him that sent me.*

"*I have spoken unto you that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doeth God service.*" (St. John, xv. and xvi.)

What our Lord here foretels, St. Paul explains to have been always from the beginning: "*As then he that was born after the flesh persecuted him that was born after the spirit, so also it is now.*" "*The sensual man,*" says St. Paul, "*receiveth not the things that are of the spirit*

HATRED OF THE NATURAL MAN FOR THE THINGS OF THE SPIRIT
OF GOD.

of God. It is foolishness to him, and he cannot understand.” (I Cor. ii., 14.) From not being able to understand what he sees, he becomes angry and irritated at the very sight of it. And then he goes on to say :—“*Let us lie in wait for the just, because he is not for our turn, and he is contrary to our doings ; he is grievous unto us, even to behold, for his life is not like other men’s. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness. He boasteth that he hath the knowledge of God, and calleth himself the Son of God. Let us see if his words be true, and let us prove what shall happen to him. Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shameful death.*” (Wisdom, ii., 12.)

From the tenor of these words of our divine Lord, and the other passages of Holy Scripture, it will be plain that the Christian is called to be a man of war, and that his vocation is to be the “*strong man that holds his own, as long as he is armed and keeps watch over his goods.*” Thus, at the close of a long life, the Apostle, like a true spiritual warrior, exclaims : “*I have fought the good fight, I have finished my course, I have kept the faith : henceforward there is laid up for me a crown of justice, which the Lord the just Judge will render me in that day !*”

THE SEVENFOLD GIFTS OF THE HOLY GHOST.

For this state of continual warfare in the midst of trial and temptation, often the hardest that human nature can be exposed to, our Lord has shown his most tender and loving consideration, in the Sacrament of Confirmation. In it the Christian soldier is anointed with an unction from the Holy Ghost, which gives him a strength superior to any trial, however great it may be.

The Bishop, who is the minister of the sacrament, says to those about to be confirmed:—

May the Holy Ghost descend upon you, and the power of the Most High keep you from sins. Amen.

Let us pray.

Almighty and eternal God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and who hast given to them the remission of all their sins, send forth upon them thy seven-fold spirit, the Holy Paraclete from heaven. Amen.

The spirit of wisdom and understanding. Amen.

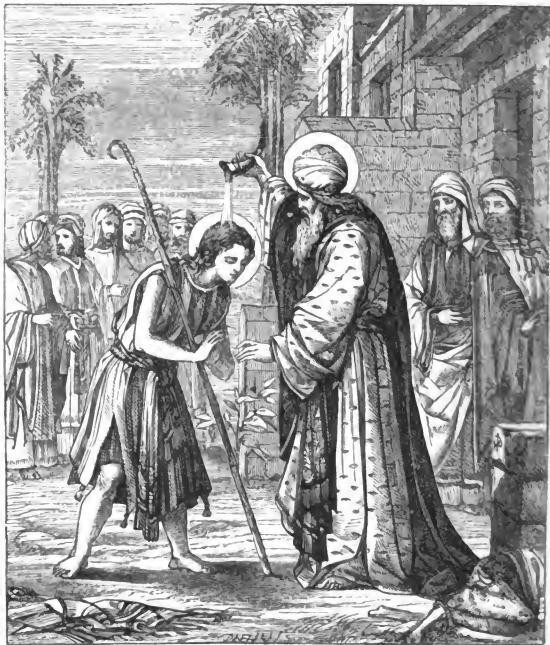
The spirit of counsel and strength. Amen.

The spirit of knowledge and piety. Amen.

Fill them with the spirit of thy fear, and mercifully sign them with the sign of the cross, unto eternal life through Jesus Christ our Lord, &c. Amen.

The Bishop then makes the sign of the cross upon the forehead, saying:—

THE SACRAMENT OF CONFIRMATION.



David anointed King.

Through many tribulations we must enter into the kingdom of God.

Acts, xiv. 21.

THE TYPE OF THE ANOINTING OF DAVID.

N——, I sign thee with the sign of the cross ✠, and I confirm thee with the chrism of salvation in the name of the Father ✠, of the Son ✠, and of the Holy Ghost ✠. Amen.

Then after other prayers the Bishop blesses them, saying:—

The Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life and have eternal life. Amen.

In the Old Testament the anointing of David is a figure of the Holy Chrism of Confirmation. David was not anointed, like Solomon, to a peaceful kingdom, but to a life of incessant struggle, danger, and warfare. "*Thy father is a man of war from his youth,*" said Achitophel to Absalom; and David himself said: "*As the Lord liveth there is but one step, as I may say, between me and death.*" By his faith in divine providence, and by constant wariness and prudence, David slowly fought his way, through every danger, to the throne to which he was anointed. In the same manner the Christian is anointed to eternal life, to a royal throne prepared for him in heaven. But he has the life of earth to pass through, and to preserve that which is committed to him safe from every enemy, before he can come to his throne. He must, therefore, be essentially a man of

THE REWARD OF ENDURANCE IN THE BATTLE OF FAITH.

war, and fight the spiritual combat of the faith; he must not suffer himself to be enticed by false friends or to be terrified by open enemies, or let his heart be seduced by seeming treasures, or open his mind to diabolical suggestions and doctrines; but, like David, he must say: "*The Lord is my defence, of whom shall I be afraid?*" And thus, like David, through the strength given to him by the unction of the Holy Ghost, in this most merciful sacrament, he will come to his throne.



THE HOLY SACRIFICE AND THE BLESSED SACRAMENT.



The Paschal Lamb.

You shall not break a bone of Him.—*Exodus*, xii. 46.

THE HOLY EUCHARIST THE FOUNTAIN OF ALL THE SACRAMENTS.

CHAPTER VII.

THE HOLY EUCHARIST,

OR,

The third Pillar of the House of Wisdom.

I.—THE BLESSED SACRAMENT. II.—THE DIVINE PRESENCE ABIDING WITH THE CHURCH. III.—THE HOLY SACRIFICE PROPITIATORY FOR THE LIVING AND THE DEAD.

THE Catechism of the Council of Trent, in treating of this most holy sacrament, observes, that “since its fruits and benefits are so immense that they cannot be sufficiently explained in any single discourse, pastors must content themselves to take this or that point by itself, in order to show, by degrees, the unlimited affluence and abundance of all good things that are contained in these most holy mysteries.”

In the spirit of this wise advice we may now approach this most holy mystery, which is justly styled “THE FOUNTAIN OF ALL THE SACRAMENTS,” inasmuch, to use the words of the same

THE THREEFOLD BLESSING CONTAINED IN THE HOLY EUCHARIST.

Catechism, as it contains in a wonderful manner, within itself, CHRIST THE LORD, the author of all the sacraments and the source of every heavenly gift. Without presuming to undertake fully to explain so inexhaustible a treasure of grace, we may proceed to the following brief statement of the threefold blessing, which it has pleased the Lord of Life to confer upon his church in this most holy mystery.

The most Holy Eucharist has above all other sacraments this, which is proper to itself, that it contains in itself an image of the Blessed Trinity, inasmuch as it fulfils a threefold office or mission in the church, the nature and reasons of which will be explained in treating of them separately. The Holy Eucharist is,

I.—The blessed sacrament of the Body and Blood of the Lord, in which He gives Himself for the life of the world, to be taken and eaten by his faithful people, as formerly the manna which fell in the wilderness was the actual food of Israel.

II.—The perpetual Divine Presence, which the faithful people can at all times seek, and in which the familiar friendship of God with man, that was the especial glory of paradise, is again restored.

III.—The Adorable Sacrifice which is offered upon the altars of the church in the holy mass, and which is ever

THE FOOD OF THE SOLDIER ENROLLED IN THE ARMY OF CHRIST.

acceptable with God, and propitiatory for the living and the dead.

The mystery of Divine love and goodness, displayed in the institution of the Holy Eucharist as the Sacrament of the Body and Blood of Christ, will appear, on considering, as follows :—

The Christian who has been taken from the bondage of Satan, and who has been enrolled in the army of Christ, by Baptism, and afterwards anointed for the good fight of faith in the Sacrament of Confirmation, still stands in need of the food of his spiritual life. Unless the Christian soldier is fed with the food proper to the spiritual army in which he has enrolled himself, he must sink under the weight of his armour, and faint and grow weary on his march. In order, therefore, so fully to preserve the gift of grace, conferred in holy Baptism, that we might be even challenged to say, if there remained anything that God could have done for his vineyard which He had not done for it, our divine Lord has given HIMSELF to us, in the sacrament of the most Holy Eucharist. That which is in itself perfect and infinite, can be surpassed by nothing; and could anything have existed greater than Himself, which we could have received, He would have given it to us. In this, however, the wisdom as well as the love of our Lord is made manifest, that

TRANSUBSTANTIATION.

while He could not give us a greater gift than Himself, He has suited Himself to our infirmity by condescending to come to us in the form of a sacrament, in which we become able, in a manner conformable to our nature, to receive HIM whom the Heaven of Heavens cannot contain.

The most Holy Eucharist, as the blessed sacrament, is thus the mystery of the love of God for man. God in it becomes the food of man. Hence the Church says :—

O, res mirabilis manducat Dominum
Servus pauper et humilis.

The humble slave, O, wonder ! eats
The body of his God.

“It is most firmly to be held,” says the Catechism of the Council of Trent, “that the true body of Christ the Lord, the same which was born of the Blessed Virgin Mary, and which sits in the heavens, at the right hand of the Father, is contained in this holy sacrament.

The Church says, on the feast of Corpus Christi :—

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.

Hear what holy Church maintaineth ;
That the bread its substance changeth
Into flesh ; the wine to blood.

THE ORIGINAL GIFT OF AN IMMORTAL LIFE RESTORED IN THE
BLESSED EUCHARIST.

We believe, with a most firm and undoubting faith, that the elements of bread and wine are truly changed ; after the manner which the church in the Council of Trent defines, according to uniform tradition, to be *transubstantiation*, into the most precious Body and Blood of the Lord.

And as God gave to Adam, in paradise, the tree of life, in the fruit of which he received the gift of an immortality, not belonging to him by any right, so our divine Lord, in this holy sacrament, has given to us the pledge of our restoration to an immortal life. "*Whosoever,*" says our Lord, "*eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.*"

In the very elements, under the appearance of which our divine Lord gives Himself to us, the Catechism of the Council of Trent discerns a proof of His wisdom. Bread being the staff of natural life, and wine being given to cheer the heart of man, their use and value, in the natural order of things, help to teach us some of the supernatural benefits of this holy sacrament. And as it would have been repugnant to the common nature of mankind, and would have given occasion to much obloquy and suspicion against the church, if our Lord's body had been given to us in its natural form, so it was

THE ESPECIAL GLORY AND PREROGATIVE OF THE MOTHER OF GOD
MANIFESTED IN THE HOLY EUCHARIST.

most conformable to our Lord's wisdom to conceal Himself under forms naturally pleasing and attractive to us.

In this sacrament we also behold the honour and unequalled prerogative of the Mother of God. It is to Mary, the Mother of God, that the church owes the sacrament of the Holy Eucharist. For though Almighty power might have found ways for the preservation of the gift of baptism, other than the gift of the Holy Eucharist, had God thought fit, yet had there not been one of the daughters of Eve to reverse the original malediction, and to say, "*Behold the handmaid of the Lord; be it unto me according to thy word,*" the sacrament of the Holy Eucharist could not have been what it now is. That is to say, it could not have been, as the Church sings, the

verum corpus natum,

Ex Maria Virgine;

Vere passum immolatum,

In cruce pro homine.

the true body, sprung

From the Virgin Mary's womb;

The same that on the cross was hung,

And bore for man the bitter doom.

Thus the holy sacrament, which by its divine condescen-

THE ADORABLE MYSTERY OF THE DIVINE PRESENCE WITH THE CHURCH.

sion to our weakness becomes the mystery of our Lord's love, is also the proof of the unrivalled glory and prerogative of His mother. In Mary has been fulfilled the sign showed to Gedeon. "Gedeon said to God: '*If Thou wilt save Israel by my hand, as Thou hast said, I will put this fleece of wool on the ground, and if there be dew on the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as Thou hast said, Thou wilt deliver Israel.*' And it was so. And rising before day, he wrung the fleece, and filled a vessel with the dew." Thus the Church sings:—"When Thou wouldst save the race of man, Thou camest down like the dew into the fleece. We praise Thee, O our God."

II.—The Holy Eucharist is also the adorable mystery of the perpetual divine presence of our Lord with the Church. And here it will be plain, that, if friendship and familiarity with God was the glory of the supernatural state in paradise, our Lord is not wont to retrograde in his bounty; and it could not be otherwise, but, that He would vouchsafe His familiar presence amongst us, now that he has deigned to restore to us the supernatural state which was lost in the first Adam. "*My delights,*" says the Eternal Wisdom, "*are to be with the sons of men.*" And this our Lord has accomplished in the manner most suited to our infirmities, by His con-

THE GLORY OF THE CHURCH ON EARTH BUT ONE STEP REMOVED
FROM THE BEATITUDE OF HEAVEN.

tinual presence with the Church, under the veil of the most Holy Eucharist.

Nothing, observes the Catechism of the Council of Trent, can be added to the delight and profit of pious minds, who contemplate the dignity of this most profound mystery. In the first place they understand how great is the excellency of the evangelical law, to which it is given to hold in truth and substance that which was but shadowed forth by signs during the time of the Mosaic law. Hence it has been said by St. Dionysius :—
“ Our Church holds a middle position, between the synagogue and the heavenly Jerusalem, and, consequently, partakes of both. And, truly, the faithful can never sufficiently wonder at the perfection and the height of glory of the holy Church, since there would seem to be but one step between itself and the beatitude of heaven. For we possess this in common with the blessed in heaven, that each enjoy the presence of Christ, who is God and man ; the single step by which we are separated from them being, that while they rejoice in the blessedness of the clear vision of Christ, we worship Him by a firm and undoubting faith, as present, but veiled from the sight, and as hiding Himself under the wonderful form of sacred mysteries.”

The faithful, also, have proof in this mystery of the

FAMILIARITY AND INTIMACY WITH GOD RESTORED IN THE BLESSED EUCHARIST.

perfect love of Christ their Saviour, since it was in an eminent degree befitting His goodness that He should never withdraw from us that nature which he took from us, but, as far as might be, should ever continue familiarly present amongst us, according to the tenor of the Scripture:—“*My delights are to be with the sons of men.*” (Catechism of the Council of Trent.)

Abraham, before the Mosaic law, was called the friend of God. And “*God said, shall I hide from Abraham the thing that I shall do?*” Moses also was admitted to speak with God in the Holy Mount, in the presence of thunders and lightnings, and all that was terrible. St. John the Baptist recognised the Lamb of God that taketh away the sins of the world, and merited to have said of him, by our Lord, “*that of all born of women, there had been none, up to that time, greater than John the Baptist;*” “*but he who shall be least in the kingdom of God,*” added our Lord, “*is greater than he.*” Let us compare, for a moment, the daily colloquies of St. Alphonsus, with his divine Lord, in this most holy mystery of the Divine presence, with the few and rare interviews of Abraham and Moses, and the distant veneration of St. John the Baptist, whose joy, at the best, was but that of the friend of the bridegroom, whose own the bride is not. Then let us bear in mind, that there is

THE ADORABLE DAILY SACRIFICE OF THE CHURCH.

not a soul within the bosom of the Church, so simple and lowly, who may not at any time seek the presence of God in the Holy Eucharist, and pour forth into His divine ear all that either St. Alphonsus and other saints have spoken, or that the promptings of grace within his own breast may suggest, and the unspeakable graciousness of our divine Lord, in this holy mystery, cannot be otherwise than most fully justified.

Oh, hast Thou not, my Lord and God,
Though on thy throne above,
Still, here on earth, thine own abode,
The altar of Thy love?
Oh, thither then let me repair,
Thy gracious smile to see;
And hear Thee say, in stillness there,
“Come, little one, to me.” *

III.—The Holy Eucharist is also the adorable sacrifice daily offered by the Church in the Holy Mass. On this point the Catechism of the Council of Trent observes, that it was instituted in order that the Church might have a perpetual sacrifice, in which our sins might be expiated, and the eternal Father, who is often offended with our crimes, might be turned away from wrath to

*No. IV., Catholic Sacred Songs; from the series of Hymns and Songs.

THE DOCTRINE OF THE HOLY COUNCIL OF TRENT.

mercy, and from the severity of just punishment to clemency and forgiveness. Of this we have a figure and similitude in the Paschal Lamb, which was wont to be offered, first, as a sacrifice to avert the wrath of the destroying angel, previous to its being eaten after the manner of a sacrament by the children of Israel.

“A sacrifice,” continues the same Catechism, “differs from a sacrament in this, that its efficacy consists in its being offered. As a sacrifice the Holy Eucharist has not only the capacity to merit, but also the power of satisfaction or atonement. For as Christ the Lord, in his passion, hath merited and satisfied for us, so those who offer this sacrifice obtain the fruits of our Lord’s passion, and also satisfy for us.”

The perpetual and adorable sacrifice of the Catholic Church, is distinguished from the bloody sacrifice upon the cross which was once offered, not in substance, but only in form.

The Council of Trent, in its decree, says:—“Seeing that under the former testament, according to the testimony of St. Paul, by reason of the weakness of the Levitical priesthood, there could be no perfection, it was fitting, God the Father of Mercies thus ordaining, that another priest should rise, after the order of Melchisedec, viz., our Lord Jesus Christ, who might have the power to

THE PROPHECY OF MALACHIAS.

bring to perfection as many as should be sanctified. He, therefore, our Lord and God, although He was about to offer Himself to God the Father, by the means of His death, once, upon the altar of the cross, that He might work out an eternal redemption, still, inasmuch as His priesthood was not to come to an end in consequence of His death, and, in order that He might leave to His beloved spouse, the Church, a visible sacrifice such as the nature of man requires, He, declaring Himself to be a priest for ever after the order of Melchisedec, offered His own body and blood to God the Father, at His last supper, under the species of bread and wine. He then administered it to His apostles under the same symbols, making them the priests of the new covenant, and commanding them, and their successors in the same priesthood, to continue to offer it in those words which He spoke—“*Do this in remembrance of me,*”—as the Catholic Church has uniformly understood and taught.” (Con. Trid., Session xxii.)

That such a sacrifice would be instituted, was clearly predicted by the prophet Malachias:—“*For from the rising up of the sun, to its going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation, for My name is great among the Gentiles, saith the Lord of*

NO. VIII.—TYPES OF THE OLD LAW.

THE SACRIFICE OF THE NEW LAW.



The Sacrifice of Melchisedec.

Melchisedec bringing forth bread and wine blessed him.—*Gen.*, xiv. 18.

THE FIGURE OF THE PASCHAL LAMB IN THE OLD LAW.

Hosts." And it has been foreshadowed by a variety of sacrifices, which have been in use among different nations. In none, however, is the image of this holy sacrifice so clearly to be seen, as in the sacrifice of Melchisedec, the king of Salem, in the order of whose priesthood our Lord declares Himself to be constituted a priest for ever.

In this mystery of the Most Holy Eucharist, then, we recognise an image of the mystery of the Most Holy Trinity, in the threefold blessing which is conferred in it upon the Church, viz., I.—The blessed sacrament of the body and blood of the Lord, which is received and taken by the faithful. II.—The adorable divine presence of our Lord, to whom the faithful may at all times have recourse. III.—The most adorable sacrifice, which is daily offered, and which is propitiatory for the living and the dead.

Before, however, passing onward from this principal and most adorable mystery, it will be well to study one or two more points, especially explanatory of its efficacy as a sacrament, in connexion with the types and figures of the former covenant which correspond to it.

The Paschal Lamb, in the old covenant, was the figure of the sacrifice and the sacrament combined in one, and

THE FIGURE OF THE MANNA IN THE WILDERNESS.

when the true Paschal Lamb was come, it ceased ; as the Church sings :—

In hâc mensâ novi regis,
Novum pascha, novæ legis,
Phase vetus terminat.
On this table of the king,
Our new Paschal offering
Brings to end the olden rite.

Taken, however, in the strict sense of a sacrament alone, the Holy Eucharist has two special types in the old law, the manna, and the hearth-cake brought by an angel to the prophet Elias, in the strength of which he went for forty days to the Mount of God.

"Your fathers," said our Lord to the Jews, *"did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it, he may not die. I am the living bread that came down from heaven ; if any man eat of this bread, he shall live for ever ; and the bread that I will give, is my flesh for the life of the world."* Then, when the people cavilled at His words, He repeated them, and said:—*"Amen ; amen. I say unto you ; except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, abideth in Me, and I in him. As the living father hath sent me,*

NO. IX.—TYPES OF THE OLD LAW.

THE SACRAMENT OF THE HOLY EUCHARIST.



The Manna of the Wilderness.

He filled them with the Bread of Heaven.—*Psaln civ.*

THE VOICE SPEAKING TO THE CHRISTIAN PILGRIM.

and I live by the father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven; not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever."

The manna to which our Lord here compares the Holy Eucharist, was a daily food; and there cannot be a stronger reason in favour of frequent, if not rather of daily communion, than this single circumstance. The writer of the book of Wisdom, speaks of the manna, thus:—"Instead of which things thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour, having in it all that was delicious, and the sweetness of every taste. For thy sustenance showed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked." (Wis. xvi., 20.)

So the Church sings:—

Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Here, for empty shadows, fled,
Is reality instead;

Here, instead of darkness, light.

Ah! Christian pilgrim, on thy way to the heaven that is promised to thee, dost thou not hear a voice say-

THE FIGURE OF THE HEARTH CAKE BROUGHT TO ELIAS BY AN ANGEL.

ing to thee:—How is it that thou knowest so little of the good things which thy God has prepared for thee? How is it that thou art so rare a guest at the table that He has made ready for thee in the wilderness? How is it that when *Wisdom hath made ready her table, hath mixed her wine, and hath sent her servants to the walls of the city, to say to the unwise: "Come, eat of my bread, and drink of the drink I have mingled for you,"* you refuse to come? Is it that you do not believe? Or are you among the unwise? Have you no fear for fainting with hunger in the wilderness? Or has, perchance, the prophet's cry been heard against you:—"Blind the heart of this people; make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears, and understand with their heart, and be converted, and I heal them."

"Through the grace of this holy sacrament," says the Catechism of the Council of Trent, "the faithful, during life, enjoy the greatest peace and tranquillity of conscience; and lastly, strengthened by its power, no otherwise than Elias, who, in the strength of the hearth-cake brought to him by the angel, walked to Horeb the Mount of God, when the time comes for departing from this life, they ascend to eternal glory and beatitude.

NO. X.—TYPES OF THE OLD LAW.

THE SACRAMENT OF THE HOLY EUCHARIST.



The Hearth Cake of the Prophet Elias.

And he walked in the strength of that food unto the Mount of God.

III. *Kings*, xix. 8.

THE CHRISTIAN, LIKE ADAM, MAY FALL INTO SIN AND LOSE THE
GIFT OF GRACE.

CHAPTER VIII.

THE SACRAMENT OF PENANCE,

OR,

The Fourth Pillar of the House of Wisdom.

RECONCILIATION WITH GOD. THE LEPROSY OF SIN CLEANSED.

WHAT we have already seen of the work of God, in restoring and sustaining the precious gift of the supernatural life, would, as St. Thomas observes, have sufficed for the wants of its receiver, had not the treasure been confided only to an earthen vessel, and therefore subject to injury and loss. The Christian, who receives again in Christ what Adam threw away, may himself follow the example of the first Adam, and throw away, by his own deliberate act, the precious gift which the blood of the High priest has purchased for him, and which the Sacrament of Baptism has conferred upon him. And, as was said in the chapter upon the Sacrament of Confirmation, there is so much the greater likelihood and danger of this, from the circumstance, that the temptations which

THE SACRAMENT OF PENANCE A PLANK FOR THE SHIPWRECKED.

beset the path of the Christian are certainly one hundred fold greater, in the fallen and partly apostate state of society in which he has to live, than those which beset the path of Adam and Eve in the innocence of paradise. If, therefore, as sad experience has shown, Adam and Eve could fall from the supernatural state, in the peace and quiet of paradise, through sin, much more readily may the Christian, beset as he is with such far greater trials and temptations, fall from a similar grace that has been restored to him. "*These things have I written to you,*" says St. John, "*that ye should not sin. But if any man sin,*" continues St. John, "*we have an advocate with the Father, Jesus Christ the Just.*" The same Lord who purchased for us the restoration of the life of grace, has instituted a sacrament of reconciliation for those who, like the first Adam, become victims to temptation, and through disobedience and contempt of the law and commandment of God, fall from the state of grace which has been restored to them.

Hence, St. Jerome calls the Sacrament of Penance, "a plank for the shipwrecked." "For, as when the ship is wrecked there is but one remaining chance of escaping with life, viz., if it is possible, to lay hold of a plank from the wreck, so, after having lost the state of grace given in baptism, except recourse be had to the

THE RETURN TO THE STATE OF SIN.

plank of the Sacrament of Penance, without doubt," says the Catechism of the Council of Trent, "there is cause to despair of salvation."

"Almighty God is a lawgiver, and a just Judge, and *He has given to no man a license to sin,*" writes the son of Sirach. He has transferred us from the kingdom of Satan to Himself, and hath called us out of darkness into his own marvellous light, that we should not sin, but should glorify Him, by the practice of virtue and by obedience to His laws.

If, therefore, any man fall into wilful sin after having been delivered from the power of Satan, St. Paul declares that he goes back to his former master, the Devil; that he tramples upon the holy blood which paid the price of his redemption, *and crucifies the Son of God afresh, and puts Him to an open shame.* St. Peter applies to such persons the proverbial saying:—"The sow that was washed is gone back to her wallowing in the mire." God, therefore, might in strict justice have left all such as thus trample upon the grace given to them, to help themselves out of their evil state as best they might; and He might, even, at once have finally condemned them; as He declares, Himself, to have reserved the apostate angels "to the blackness of darkness for ever."

But our divine Lord has said that "*He was sent to*

THE CONDITIONS OF THE RECOVERY.

seek and to save that which was lost." Now, to condemn, however justly, is not to "save." For His own mercy's sake, therefore, and not because the sinner has any claim, He has instituted the Sacrament of Penance, as a plank for the shipwrecked soul, to save it from the death which has been wilfully incurred by the wilful contempt of the just commandment and law of God.

In the Sacrament of Penance, then, "*mercy rejoices against judgment,*" and the transgressor of the law of God becomes again restored to the life of grace, which he had cast away by his own wilful act. But God exacts here conditions from the sinner, in which justice and mercy most truly meet each other. In the Sacrament of Baptism He had said to the sinner:—"Ho! every one that thirsteth, come to the waters; you that have no money, make haste and buy; buy wine and milk without money and without price." But simply to repeat the same offer in the Sacrament of Penance, would be to abrogate the eternal laws on which He has founded and built up His kingdom, both of spirits and of men. To bid the sinner to come to the Sacrament of Penance, free from condition, would be to give him a license to sin, and to put it into his power to laugh at the obligation of eternal and unchangeable justice. The sinner, therefore, who incurs the everlasting wrath of God by

THE FEARFUL STATE OF THE SINNER.

his mortal sin, after baptism, can no longer buy the grace of God without money and without price, as he did before, in the Sacrament of Baptism; but he has now nothing left but to come for his forgiveness and reconciliation, upon the terms on which God is willing to take him again into His favour.

Consider, therefore, O sinner, what it is that thou hast done, and to what thou hast brought thyself! Thou hast cast away thy adoption as the child of God, which baptism gave thee. Thou hast said to God:—depart from me; I have no need of thee. Like Satan, thou hast said, I will not serve. Thou hast trampled upon the blood by which thou wast redeemed. Thou hast put thy Divine master to an open shame. Thou hast enabled the Devil to say once more, now, “Thou art again my slave; henceforward thou shalt display the seal and character of thy baptism to the mockery of the devils in hell.” Thou hast done this, too, by thy own will, in open defiance of the law of God; and dost thou expect, for all this, that thou canst reconcile thyself to thy offended God, whom thou hast thus set at nought whensoever thou hast a mind, on thine own terms and in thine own way? If thou couldst do this, where would be the supreme majesty and eternal justice of God, who made thee, a worm of the earth, as well as the

HUMILITY THE SAFETY OF THE SINNER.

earth and the heavens, subject to His most wise and good laws ?

Learn, then, O sinner, the misery to which thou hast brought thyself, and strike thy breast, and give thanks to the God whose mercy is over all His works, that He hath made for thee a tribunal of mercy, to which thou canst have access whensoever thou wilt, and where thou canst obtain pardon for thyself before He Himself sits in judgment, surrounded by His holy angels, to sentence thee to the eternal fire prepared for the Devil and his angels.

Be not proud, but examine thyself carefully; approach with gratitude that tribunal of mercy; make a full and perfect confession of all the evil that thou hast done; ask of God the gift of a true contrition; stir thine heart to acts of true and holy sorrow that thou hast thus sinned against thy God, and hast cast away the precious gift which He gave thee; lay up in thy mind the words of sweet comfort and wise counsel that are spoken to thee in that gracious mercy seat; finally, purpose never again to fall into sin, bow down thy spirit to perform the satisfaction that is imposed upon thee, and then depart, giving Him thanks for thy being forgiven, and praising thy God for his mercy in that he hath put away thy sin, and hath not delivered thee over to the torment-

THE FIGURE OF LEPROSY.

ors, as He might have done ; then go, and sin no more, lest a worse thing come unto thee.

God, who in so many ways teaches us the things of the spirit, which we cannot see, by the figures of things which we can see, has taught us to discern the hatefulness and foulness of the state into which we fall by sin in the most loathsome disease of leprosy, and in its treatment under the old law. We come to fall into sin, it is true, from a variety of causes : from want of faith and vigilance, from infirmity, from a poor and lukewarm love ; but, not least, from a blindness to and from a defective knowledge of the loathsome as well as dangerous state into which mortal sin brings us. Of this loathsome state, the leprosy of the old law is a figure. The leper was pronounced unclean, by the judgment of the priest, and separated from the camp of the faithful. He was obliged to cry out, and declare his disease, that every one might be warned not to come near him. Yet, even under the terror of the old law, God had mercy on this miserable condition. *"And the Lord spoke to Moses, saying: This is the rite of the leper that is to be cleansed:—He shall be brought to the priest,"* &c. He was then required to offer two sparrows, one of which was to be killed in an earthen vessel, over running waters ; the other, that remained alive, was to be dipped, together

THE MERCY SHOWN TO THE LEPER.

with hyssop, scarlet wool, and cedar wood, in the blood of the dead sparrow, and the leper was to be sprinkled with the blood of the dead sparrow seven times. The priest was then to let the living sparrow fly into the field, and the leper was to be washed, together with his garments, and to offer the prescribed sacrifices, to which were attached a number of other ceremonies; after all was accomplished, God took away his shame and he was restored to the camp.

Now if this long and tedious ceremonial was still merciful to the poor Israelite leper, how far more merciful is the Sacrament of Penance, ready and easy as it is of access, to the Christian leper who has made himself hateful and loathsome in the sight of God and the holy angels, by a mortal sin. Oh, good Shepherd, how is it that Thou leavest thy ninety and nine sheep in the wilderness, and goest after the one that has been lost, and when Thou hast found it, bearest it home on thy shoulders rejoicing? O, merciful Father, how is it, then, that when thy prodigal child returns home, and lifts up his voice, and cries, "*Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son,*" Thou goest forth to meet him, and falling upon his neck, Thou dost kiss him, and bid Thy servants bring out the best robes for him, and make ready the

NO. XI.—TYPES OF THE OLD LAW.

THE SACRAMENT OF PENANCE.



The Ceremony of Cleansing the Leper.

If your sins be as scarlet they shall be made as white as snow.—*Isaias*, i. 18.

THE JOY OF THE ANGELS OVER THE REPENTANT SINNER.

feast, saying, "*This my son was dead and is alive again, was lost and is found.*"

O, marvellous mercy of the holy Sacrament of Penance, which thus restores the dead to life, the lost child to his inheritance and to his heavenly father's love! "*Amen, amen, I say unto you,*" are the words of our Divine Redeemer, "*there is more joy among the angels in heaven over one sinner that doth penance, than over ninety and nine just persons who need not penance.*"

For an explanation of the nature of the Sacrament of Penance, its frequent repetition, and its separate parts, viz., sorrow for the sin committed, full and perfect confession of the sin, the firm and sincere purpose of amendment, the absolution of the priest, the willing acceptance of the satisfaction or penance imposed by the priest, together with the distinction between venial and mortal sins, the reader, if not familiar with them, may be referred to any Catechism of Christian Doctrine. The purport of what has been said, has mainly for its object to justify the goodness, mercy, and wisdom of God to our understandings, who is thus willing, again and again, to rescue the unhappy sinner from the gulph which is yawning to receive him, without thereby affording him the least pretext or license for continuing in the hateful and most miserable state of sin.

THE PREPARATION FOR DEATH.

CHAPTER IX.

THE SACRAMENT OF EXTREME UNCTION,

OR,

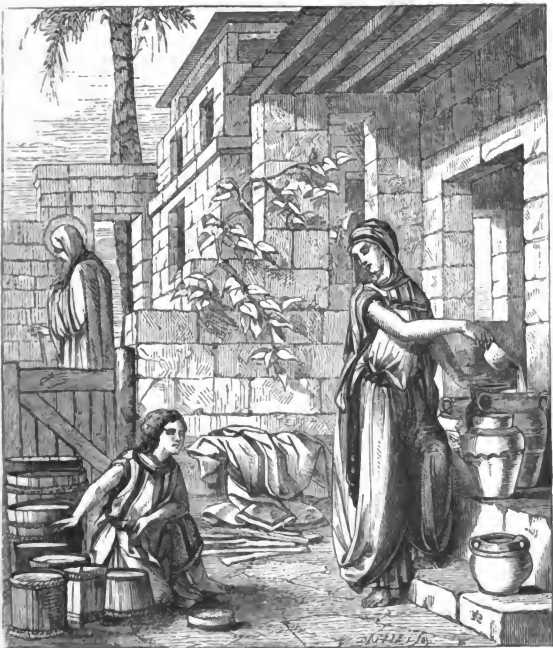
The Fifth Pillar of the House of Wisdom.

THE OIL OF CONSOLATION FOR THE WIDOW AND HER SON.

THE restoration of the Christian to the supernatural life has not repealed the original sentence passed upon Adam, "Dust thou art, and unto dust shalt thou return."

Though he has been regenerated in Baptism, anointed with the unction of the Holy Ghost in confirmation, and fed with the bread of life in the Holy Eucharist, still the Christian must die. "*It is appointed unto all men once to die, and after that the judgment,*" writes St. Paul. Death is the soul's farewell to the body, which has been its instrument and servant during life; it is the passage from this visible world to the world which is invisible, and it does not, ordinarily speaking,

THE SACRAMENT OF EXTREME UNCTION.



The Widow's Cruse of Oil.

That He may make the face cheerful with oil.—*Psalm ciii. 15.*

THE CARE AND FORETHOUGHT OF THE GOOD SHEPHERD.

take place without a conflict and a struggle. To this the popular expression by which it is most commonly known, viz., the word "agony," bears a remarkable testimony. The Devil, moreover, is said by St. John, in an especial manner, to come down at the hour of death, "having then great wrath, for he knoweth that he hath but a short time."

From the twofold reason, therefore, that at the time of death the powers of the soul necessarily suffer from the tearing asunder of their companionship with the body, while the wrath and malice of the enemy are at their height, the good Shepherd has shown a particular compassion, for the pains and danger of the passage of the soul from the body to the world of spirits, by instituting the sacrament of extreme unction, for its especial consolation and protection.

As the Christian was anointed in confirmation to fight the good fight of faith with his spiritual enemies, so at the hour of death he is in a similar manner anointed in the sacrament of extreme unction, for the final struggle with his last enemy, Death. "*The last enemy that is to be overcome is death,*" writes St. Paul; or as the same apostle says in another place, "*him who has the empire of death, that is to say, the Devil.*" If the Devil is foiled in this last encounter, he knows that he

THE REMAINS OF SINS WIPED AWAY.

can have no further power, and hence it is that he hath great wrath, knowing that he hath but a short time.

"The sting of death is sin," writes St. Paul. Now although alms deeds, good works, the Holy Sacrifice of the mass, and the approach to the Holy Eucharist, are constantly available means of removing the stains of venial sins, while the Sacrament of Penance effaces mortal sins, still the dying Christian may have been negligent, and his departing moments may be harassed by fears which still remain from sins already remitted. Hence the Good Shepherd has endowed this holy sacrament of mercy, with the power of wiping away the "*reliquias peccatorum*," the remains of former sins, thus utterly to foil the Evil Beast, and to take out of his hands the power of tormenting the dying soul with apprehensions on account of sins, that he is afraid may not have been wholly done away. This holy sacrament therefore wipes away down to the last remains of sins, and its anointing answers to that spoken of by the Psalmist, in which the Lord is said, "to make the countenance glad with oil."

But life and death are suffered by God in his providence to be determined by general laws, and nothing is more possible, than that sickness and the approach of death may, from one or other external cause, come upon

THE TYPE OF THE WIDOW'S CRUISE.

a soul who is not prepared to die. In such cases as these, it might be expedient that death should be delayed, in order to allow time either for the sake of obtaining a better reconciliation with God, or for working out a higher crown of merit. The Good Shepherd therefore, has further given to this holy sacrament the power of stopping the immediate approach of death, either by prolonging life in sickness, or by the entire cure of the sickness, as Divine Wisdom sees to be best for the spiritual good of the sufferer.

In the old law the Prophet Elias found the widow of Sareptha and her son at the point of death, from the extreme want caused by the famine. During the three years' famine that afflicted Israel, he came to her house and blessed for her the little oil which she had remaining in a cruise, and which from that day never wasted or failed her, till the day that the Lord sent rain upon the earth. By the prophet's blessing upon the oil, it became the protection from death for the widow and her son, and it sustained them in their necessity, till the day that the hand of the Lord was removed, and the rain fell upon the earth. Thus the grace of the Holy oil of this Sacrament sustains the soul and becomes its joy and consolation until the hand of the Lord is removed, and the passage into the world to come is safely accomplished.

THE GOVERNMENT OF THE CHURCH.

CHAPTER X.

THE SACRAMENT OF HOLY ORDERS,

OR,

The Sixth Pillar of the House of Wisdom.

THE SOCIETY OF THE REDEEMED, OR, THE COMMUNION OF SAINTS.

MAN, says St. Thomas, is a social animal, and his Almighty Creator created him for society, and not to be absorbed and swallowed up in himself alone. The very circumstance that he receives the gift of his being from parents, and that he becomes in his turn as parent, the source of the same gift to others, is a proof that self alone is not the end for which man was made, and that self alone, even though he should seek after self, cannot be his happiness. That "it is not good for man to be alone," is the judgment of God himself upon His own work. But if he is not to be alone, and others are to be joined in society with him, then there must necessarily be laws and government. And in order

THE ANCIENT PRIESTHOODS FOUNDED BY NOE.

that laws and government may not be a mere name, there must be those who have public duties to perform as administrators of the laws in behalf of the general society in which each has his part. Without laws and public persons as administrators of the laws, society on earth would be a mere scene of disorder, similar to what it is in hell, or rather it would not be society at all, for without order, society, properly speaking, no longer exists. This which is true in the natural life, and for the maintenance of the merely natural order of things, is equally true in life restored to the State of Grace. If there is to be a society of those who are redeemed, and restored to the life of Grace, their society cannot continue to exist, except there are persons in it who are appointed to discharge the public functions which the social life of grace requires.

Such then is the undeniable principle on which our Lord has created and founded the Priesthood of His Church. Nor is the office of Priesthood in itself, by any means a new thing in the world.

When the families descended from Noe spread themselves over the world, wherever they settled in any region and became numerous, the office of Priesthood, with temples, altars, victims, and sacrifices, invariably appears amongst them. In virtue of what precise

IMPERFECTION OF THE LEVITICAL PRIESTHOOD.

ordination or institution has ceased to be known, owing to the obscurity of times so remote, and the imperfect records of history; but the visible marks of religious reverence with which they were always regarded by the people, together with their numerous points of resemblance to the Aaronic Priesthood of Israel, seems quite clearly to bespeak their Divine origin, through the Patriarch Noe. Nor can there be any argument against this, from the fact that in progress of time, this Divine institution became corrupted, and was gradually betrayed into the service and worship of idols and devils. Persons sometimes affect to wonder at the points of similarity between the ancient heathen religions and the Catholic faith, whereas the similarity really indicates the Divine origin of both.

When God multiplied the family of Jacob, and delivered them out of Egypt, to make them a holy people for himself, He established amongst them the tribe of Levi as the instructors of the people, and afterwards He instituted the Priesthood of Aaron and his family, for service of the Sanctuary and the offering of public Sacrifice. But because perfection could not be by the Levitical Priesthood, therefore, when the fulness of time was come, that He should become man and redeem the whole world by His death upon the cross, He

NO. XIII.—TYPES OF THE OLD LAW.

THE SACRAMENT OF HOLY ORDERS.



The Priesthood of the Tabernacle.

Adore ye the Lord in His holy Court.—*Psalms* xxviii. 2.

THE PRIESTHOOD AFTER THE ORDER OF MELCHISEDEC.

would not redeem the world simply as man, but as man clothed with the character of Priesthood, after the order of Melchisedec. In this way, not only is He in His own Divine Person the fountain of the gift of the Life of Grace to each believer, through the preceding Sacraments, but He is also the source and fountain of the blessing of social order to the society of believers through the Sacrament of Holy Orders. And as all experience has shown that without the office of Priesthood there can be no order, and consequently no true society of man in things appertaining to God, so Our Lord has given to his redeemed, in order to their social well-being, a Priesthood, of which this sacrament is the source, and of which He is Himself for ever the High Priest.

Christ being born of the tribe of Juda, of whom none were connected with the then Priesthood of Israel, abolished by His coming the former Aaronic Priesthood, on account of its weakness. And what could He substitute in its place greater than the Priesthood after the order of Melchisedec, King of Salem, which He Himself bore, as David had said, speaking of Christ, "*Thou art a Priest for ever, after the order of Melchisedec.*" As God the Father then sent Christ into the world, a Priest after the order of Melchisedec,

THE POWERS OF OFFERING SACRIFICE, AND OF ABSOLVING FROM SIN.

so Christ, in like manner, made his Apostles into Priests after His own order of Priesthood." "As my Father hath sent me," He says, "so send I you." He also gave them the power to offer the same Holy Sacrifice which He had Himself consecrated and offered: "Do ye this in remembrance of me." And beside this, He gave to them the power to remit and to retain sins, which He had Himself received—"He breathed on them and said, 'Receive ye the Holy Ghost; whose sins soever ye forgive, they are forgiven, and whose sins ye retain they are retained.' " These two powers of offering the Holy and adorable Sacrifice, and of forgiving sins, as the Catechism of the Council of Trent says, distinguish the Priesthood of which Christ is the High Priest and founder, from all the other Priesthoods which have preceded it in the world.

In the same manner, then, as God become man, is the fountain of supernatural life and grace to the individual soul, in the preceding five sacraments, so in the Sacrament of Orders, by which the sacred office of Priesthood is conveyed, He is the source of the Social life of Grace to his mystical body and Bride, the Church.

NO. XIV.—TYPES OF THE OLD LAW.

THE SACRAMENT OF MATRIMONY.



Isaac and Rebecca.

For this cause shall a man leave father and mother and cleave to his wife.

Gen., ii, 24.

THE LIFE OF HAPPY SOCIETY.

CHAPTER XI.

THE SACRAMENT OF HOLY MATRIMONY,

OR,

The Seventh Pillar of the House of Wisdom.

THE SOCIETY OF THE EARTH, AND THE BLESSING, "INCREASE
AND MULTIPLY."

OUR Lord Himself distinguishes between the life of men on earth and that of the Angels in heaven, that the Angels in heaven neither marry nor are given in marriage. This is not the case on earth, for God in the beginning created them male and female, and blessed them and said: "*Increase and multiply, and fill the earth.*" And when the Lord God brought Eve to Adam, Adam said: "This is now bone of my bones and flesh of my flesh. Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh."

This society is matrimony. It was created by God in the beginning and received His especial Divine bene-

THE SANCTITY OF MARRIAGE AMONG THE HEATHEN NATIONS.

diction: "Increase and multiply, and fill the earth." It was therefore from the beginning a most holy state, acceptable and well-pleasing in the sight of God, because God Himself had so made this world, differing in this point from the society of the Angels, viz., that it was to increase and multiply by marrying and being given in marriage; marriage therefore was from the beginning the law of God, and received His blessing.

After the fall of Adam and Eve and their banishment from Paradise, marriage still remained the institution of God, and its sanctity continued to be protected and enforced by the natural law. The legislation of every known people bears testimony to the sanctity of marriage; and the history of fallen man shows how the infernal enemy has in all ages of the world endeavoured to subvert and ruin its sanctity, and to make the weaker sex, by whom he brought about the first disobedience, the perpetual instrument of his diabolical work in degrading and dishonouring the society of earth.

The Greek poet Homer represents Ulysses uttering a beautiful sentiment, with regard to marriage: "There

οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄριον
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν
 χάρματα δ' εὐμενέτησιν.—(Οδ., Z. 181.)

THE TESTIMONY OF HOMER.

is nothing on earth better," says Ulysses to the princess Nausicaæ, "than when man and wife keep house together in perfect unanimity, to the confusion of their enemies and to the joy of their friends." Notwithstanding the fall of man, and the infernal malice of the enemy, a sentiment of this kind occurring in one who is so truly a poet of the people, shows that the original blessing of God upon His own Divine institution had not been wholly withdrawn even from the heathen people. When Ruth was married to Booz, all the ancients of Bethlehem and the people in the gate said: "The Lord make this woman that cometh to thy house like Rachel and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem."

The original contract of marriage upon which it pleased God to provide for the increase and multiplication of the family of mankind, has been exalted to still further dignity and honour under the covenant of grace by being made a sacrament of the church. And those who hold the faith of the church are precluded from being lawfully united together otherwise than by receiving the sacrament of matrimony according to the laws of the church.

For the protection of the weaker sex, the bond of

CHRISTIAN MATRIMONY INDISSOLUBLE.

matrimony which God has joined together, and which the church has blessed in His name, can be dissolved by the act of God alone taking one or other of the contracting parties to Himself. God in Paradise brought Eve to Adam and blessed their union, and in the holy sacrament of matrimony it is God who joins together and who blesses the holy estate of married life into which the contracting parties enter. No human law therefore can separate or put asunder what God has joined together.

In the life of grace it is true that the state of holy virginity is held in higher honour than that of holy matrimony, inasmuch as it has in its favour the example of our Lord Himself, and is the state of the Angels in Heaven; but the choice of either state is left open to the faithful, and it is sufficient that in either state grace is abundantly given, by which the soul may sanctify itself and fulfil the Apostle's precept, to work out its own salvation in fear and trembling. To minister to this end, indeed, all the seven sacraments of the Church have, as we have now seen, been instituted, and continue to be maintained for this end by the ever watchful power of our Lord in His Church.

“*Ecce non dormitat neque dormiet qui custodit Israel.*”

THE HOLY CITY, JERUSALEM.

CHAPTER XII.

THE HEAVENLY JERUSALEM,

OR,

The Christian's Land of Promise.

“SON,” says the book of the Imitation of Christ, “when thou perceivest the desire of eternal blessedness to be poured out upon thee from above, and that thou desirest to depart from the tabernacle of the body, that thou mayest contemplate My brightness that is without shadow of change, enlarge thine heart, and receive with all earnestness this holy inspiration.”

St. John writes in the Apocalypse, that the Angel said to him: “‘Come and I will show thee the bride, the wife of the Lamb.’ And he took me up in spirit to a great and high mountain, and he showed me the holy city Jerusalem coming down out of heaven from God.”

“The streets of the city,” the Apostle goes on to describe, “were pure gold, and as it were transparent glass. I saw no temple therein, for the Lord God Al-

THE GLORIES OF THE HEAVENLY JERUSALEM.

mighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. And the gates thereof shall not be shut by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. There shall not enter into it any thing defiled, or that worketh abomination, or maketh a lie, but they that are written in the book of life of the Lamb. And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations. And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face: and his name shall be on their foreheads. And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever."

The unbelieving Roman poet Lucretius tries to con-

TIME PASSES AND ETERNITY COMES.

sole his readers against the thought that they must die, by bidding them remember that Ancus, Xerxes, Scipio, Homer, poets, philosophers, even Epicurus himself, have all died. The Jews also said to our Lord: "Abraham is dead, Moses is dead, the Prophets are dead: whom makest thou thyself?"

O Christian soul, then, be wise, and gain from this an increase of thy faith. The first hour of the vineyard, Noe and his preaching of justice, is past and gone; the third hour of the vineyard, Abraham, Isaac, and Jacob, is past and gone; the sixth hour of the vineyard, Moses and the Holy Tabernacle, is past and gone; the ninth hour of the vineyard, the Temple of Jerusalem and the Holy Prophets, is past and gone, and thou art thyself in the eleventh and last hour of the vineyard. Thou hast now within thy reach all the treasures of grace for which patriarchs, prophets, and just men have sighed and longed, and which kings have desired to see and did not see them. Let it sink deep into thy mind, that the eleventh hour of the vineyard will also pass away, and thou thyself with it. Abraham is dead, the Prophets are dead: if thou alone wouldst remain, whom wouldst thou make thyself?

Thou wilt pass away! Thy place on earth will know thee no more! The Sacraments, in the sevenfold light

THE HOPE OF THE CHRISTIAN HIS TREASURE IN THIS LIFE.

of which thou now walkest, will pass away, and the day of the Lord will come great and very terrible.

Recollect, O Love Divine,
'Twas for this lost sheep of Thine
Thou Thy glory didst resign.
Thou wast weary seeking me :
Thou didst suffer on the tree :
Let not vain Thy labour be.

"He that hath this hope in himself," writes St. John, viz., that of one day seeing the Lord in His glory, *"purifieth himself even as God is pure."* Treasure up, therefore, O Christian, this hope in thyself, and let not the infernal enemy that deceived Adam and Eve in Paradise and robbed them of their happiness and their robes of glory, equally deceive thee in the vineyard of the holy church. Remember that all things pass away ; but that blessed is he that watcheth and keepeth his garments, and whom his Lord when he cometh shall find so doing, that he may enter in with Him, and see all the glories of the heavenly city, and be filled with its joys for evermore.

The End.



SANTA MARIA MAGDALENA

NOTA: OPORTUNO